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CONTENTS

	<u>PAGE</u>
● Tutu's Enthronement Hailed in Celebration (86196)	1
● Sudan Bishop Appeals for Help (86197)	16
● ARC Panel Offers New Accord (86198)	20
● C. S. Lewis Film to Air on PBS in October (86199)	22
● New Lambeth Study Issued (86200)	24
● Province IX Youth Hold First Meeting (86201)	26
● Hispanic Evangelism Program Prepared (86202)	28
● Picture Caption: Oakerhater Service (86203)	29
● Picture Caption: "Conversations at the Well" (86204)	29

TUTU'S ENTHRONEMENT**HAILED IN CELEBRATION**

NEW YORK (DPS, Sept. 18) -- "God has called Desmond Tutu to give voice and power to the desperation of his people in South Africa. I stand here today to give acclamation and support to his prophetic ministry," declared Presiding Bishop Edmond L. Browning upon his return from Tutu's enthronement as Archbishop of Southern Africa.

Browning's comments came after the Christian community celebrated -- and the Republic's government tried to ignore -- the installation of the first Black Archbishop and Metropolitan of the Church of the Province of Southern Africa.

The Most. Rev. Desmond M. Tutu in his "charge" at the magnificent St. George's Cathedral warmly welcomed the 13 Primates represented and thanked them for demonstrating their love and support. His hour-long sermon hammered home the point of the common humanity and the common baptism shared by all South Africans and lifted the vision of a South Africa transfigured by recognition of that fact.

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DPS 86196/2

The enthronement service, attended by nearly 2,000 people from 18 countries, went by without incidents, despite the presence of a small group of protestors and some confusion over press accreditation.

Among 56 Anglican bishops and hundreds of clergymen from several denominations, were the Archbishop of Canterbury, Browning, the Primus of Scotland and the Primate of Canada, Japan, New Zealand, Australia, Kenya, Central Africa, Uganda, Tanzania and Episcopal representatives of the provinces of Wales and Melanesia.

Attending as guests of Browning were the Hon. Leonard S. Coleman, commissioner of community affairs of New Jersey and chairman of the executive committee of the Presiding Bishop's Fund for World Relief; Marcy Walsh, president of the Episcopal Church Women; the Rev. Earl A. Neil, executive for National Mission at the Episcopal Church Center; The Ven. Arthur B. Williams, archdeacon and suffragan bishop-elect of Ohio; Harry Havemeyer, former chairman of the Social Responsibility in Investment Committee of the Executive Council; Dr. Margaret M. Lawrence, a psychiatrist and lay leader in the Diocese of New York; and Bishops John T. Walker of Washington, Maurice M. Benitez of Texas and Rustin R. Kimsey of Eastern Oregon.

The big contingent from the United States also included the widow of Dr. Martin Luther King, Mrs. Coretta Scott King, who after the enthronement visited with Mrs. Winnie Mandela and Dr. Alan Boesak.

The music combined both the western and African cultures, represented by Barry Smith and his cathedral choir and George Mxandane's Imilonji Kantu from Soweto. The cathedral choir set the pace with Sir Hubert Parry's "I was Glad" -- Psalm 122 -- and then led the congregation through the favorite, "Praise to the Holiest in Height..."

Imilonji brought in the African touch with a Sotho (vernacular) piece "Hake Le Tjee Ke Le Mobe," loosely translated "Even if I Am So Ugly I Am Greatly Loved." Tutu joined the singing from his throne, swaying from side to side in rhythm along with the choir. The climax came just before the Blessing, when Imiloji, the Soweto choir, caused a stir when they sang African praise song to "Tutu The Great Son of Africa." There was general fanfare, the sound of trumpets and bells, and the Archbishop's wife, Leah Tutu, at this stage could no longer fight back her tears.

From the cathedral, the bishops and congregation moved on to the Goodwood Showgrounds for the open-air Eucharist service, where the Archbishop of Canterbury, Dr. Robert Runcie, preached and celebrated with the newly enthroned Archbishop and six other primates assisted by Cape Town's two suffragan bishops. **(Excerpts attached)**

To add color, the Imiljoni choir donned bright-colored African prints and were accompanied by the St. Bede's Theological College's Marimba Band.

At the opening service, a drizzle frightened off a few people, but the enthusiastic singing of the choirs kept spirits high and thousands kept flocking in until there were almost 15,000 voices to close the service with the African national anthem, "Nkosi Sikelela Iafrika," meaning "God Bless Africa."

The day for the Archbishop ended well near midnight as he and his family and many overseas guests were whisked away from a special buffet supper hosted by the Mayor of Cape Town.

The Archbishop of Canterbury and several of the overseas guests visited the trouble-torn Crossroads Settlement. They were accompanied by the Archbishop and the Rev. Sid Luckett, who has a special responsibility to minister to the residents of the squatter camps.

Reacting to that visit, Browning commented, "I stood ankle deep in the mud at the barbed wire which imprisons the blacks. I saw a squalor such as I have never experienced before. I witnessed the hovels which give shelter to mothers and children. No water, no sanitation, no education. Years of unemployment. No hope, no future. One cannot give that scene a pleasant face. There are no words adequate to describe the sense of desperation. As I stood there, I tasted the loss of humanity."

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EXCERPTS FROM
ARCHBISHOP'S CHARGE

DPS 86196/4

Our Lord came into a deeply divided and polarized society. There was the divide between the hated foreign oppressor and the citizens of the vassal state. Within Judaism there were different religious groupings: the Pharisees, the Sadducees, the Zealots.

There was the divide between the Jew, the Gentile and the Samaritan. And then men were segregated from women. There were free persons and there were slaves. There were the rich, there were the poor. There were collaborators and those who worked within the hateful system.

The world saw a veritable miracle unfolding before its very eyes as all sorts and conditions of women and men, rich and poor, slave and free, Jew and Gentile -- all these came to belong in one fellowship, one koinonia, one communion. They did not regard one another just as equals.

That in itself would have been a huge miracle, for a slave to be accepted as an equal by his former master. An equal you can acknowledge once and then forever thereafter ignore. No, they regarded one and another not just as equals but as sisters and brothers, members of one family, God's family.

Extraordinarily, a once apprehensive Ananias can actually call a former persecutor of Christians "Brother Saul."

You don't choose your family. They are God's gift to you, as you are to them. Perhaps if we could, we might have chosen different sisters and brothers. Fortunately or unfortunately, we can't. We have them as they have us.

And no matter how your brother may be, you can't renounce him. He may be a murderer or worse, but he remains forever your brother. Our baptism has made us brothers and sisters. Can you imagine what would happen in this land if we accepted that theological fact about ourselves -- that whether we like it or not we are members of one family?

Whether I like it or not, whether he likes it or not, as I have said before, P.W. Botha is my brother and I must desire and pray for the best for him.

DPS 86196/5

Show me a man and wife who have never disagreed and I will show you some accomplished fibbers. But those disagreements, pray God, do not usually destroy the unity of the family.

And so it should be with God's family, the Church. We are not one of the fundamentals and refuse to let go of one another.

You are not expected as Anglicans to agree with your Archbishop on every issue. Healthy differences of opinion can help the body to be more lively. After all, it is unity we are talking about not uniformity. What is needful is to respect one another's points of view and not impute unworthy motives to one another, not to seek to impugn the integrity of the others.

As the Church, we are set as a sign in the world; the first fruits of the kingdom, to demonstrate what God intends human society to be, united in a rich diversity, to demonstrate that Christ has indeed broken down the middle wall of partition and so we must accelerate the pace of true non-racialism, especially in our appointments.

Another characteristic of the family is its willingness to share. The early church went so far as to have its members selling their property, each refusing to claim as his exclusive property what had belonged to him before.

They had all things in common. When the one part suffered, the whole suffered with it and when one part prospered, then the whole prospered with it. There was a mutuality in the relationship in which all gave and all received.

Some gave more conspicuously in spiritual things whilst others gave in material gifts. Hence the collection for the saints was deeply spiritual exercise. In a happy family, you don't receive in proportion to your input. You receive in relation to your needs. The ones who make the least material contribution often being the ones who are most cared for -- the young and the aged.

How I pray that in our church we can learn to emulate a true family, emulate the divine generosity that our Lord Jesus Christ, although rich, for our sakes became poor, that we, through His poverty, might become rich; how I pray for the day when the Anglican Church would be marked by a membership that knows that all things come from God and all belongs to Him, that we have the privilege of being His stewards and that the very least we should give in thanksgiving for God's abundant bounty and limitless generosity is the tithe...

Members of a family have a gentle caring and compassion for one another. How I pray that our Lord would open our eyes so that we would see the real, the true identity of each one of us, that this is not a so-called colored or white, or black or Indian, but a brother, a sister and to treat each other as such.

Would you let your brother live an unnatural life as a migrant worker in a single-sex hostel? Would you let his family, your relatives, eke out a miserable existence in a poverty stricken bantustan homeland?

Would you tell your brother or your sister -- No, you have no right here, because you are an alien, an alien deliberately produced by an evil and totally immoral and unchristian policy?

Would you deny your sister, your brother, a proper education, fobbing them off with something that you had designed as an inferior and cheaper commodity than that which you provided for other members of the same family?

If we could but recognize our common humanity, that we do belong together, that our destinies are bound up with one another's, that we can be free only together, that we can survive only together, that we can be human only together, then a glorious South Africa would come into being where all of us lived harmoniously together as members of our family, the human family, God's family.

In truth a transfiguration would have taken place.

The principle of transfiguration is at work when something so unlikely as the grey grass that covers our veld in winter, when the tree with gnarled leafless branches, when these burst forth with the sap flowing so that the grass is green again and the birds sit chirping in the leafy branches and the once dry streams gurgle with swift-flowing water -- when winter gives away to spring and nature seems to have experienced its own resurrection.

The principle of transfiguration says nothing, no one and no situation is "untransfigurable..."

It is the principle of transfiguration at work when an instrument of the most painful and shameful death can become the life giving Cross, which Christians wear with pride and which is traced over them at significant moments in their life.

Many years ago there used to be signs that read "Natives and dogs not allowed." They spoke eloquently about the attitude of some

DPS 86196/7

whites towards blacks. We were thought to be human but not quite as human as white people for we lacked what seemed indispensable to that humanity, a particular skin color. That attitude made possible some gross ill-treatment meted out to black people by their white compatriots.

Have things changed?

Yes and no. I am sad to say that I believe that the fundamental attitude that "blacks are human, but..." has not changed. I do not intend to shock you. I wish I were totally wrong. We do not express it with the same crudity, but it remains all the same.

But let me give you some instances. At the present time one of our bishops is not here. He is in detention -- his second detention. His first ended when we declared that we were going to march to the jail in which he was being held. He was quickly brought to court and after three court appearances had charges withdrawn.

Some time during his second detention, he and other black ministers held with him were released. A few yards away from their place of detention they were accosted by white policemen laughing and yelling, very pleased with themselves, who said they were re-detaining them. They were taken into custody and they were stripped, he to his underpants and the others quite naked. The reason, it was said, was to search them for dangerous weapons.

Where would they have got these unless detainees are supplied with weapons in detention? Was it not in order to humiliate them, to humiliate this Bishop of the Church of God and his fellow ministers of the Gospel? Would this have happened had they been white?

Why can it happen that when 20 or so white children die in a bus accident, the papers cover this awful disaster extensively and the bus driver is actually brought to court. Mercifully, he is acquitted and commended highly by the judge? And when a very few whites are killed, say by a land mine, that too is covered extensively. And yet just this past week over 20 people were killed by the police in Soweto and there is not too much fuss. I am glad the PFP have called for a judicial inquiry -- but I think I have made my point.

Any death is one death too many and yet it does seem some are more equal than others in life and in death. Can you imagine the outcry there would have been had it been a white four-year-old killed by a police rubber bullet, as happened recently, or had it been a white

11-year-old kept in solitary confinement for five months? Why do it to us? Have you been to Alexandra township, a stone's throw away from one of the most affluent parts of Johannesburg?

Alexandra township, with its dusty ill-lit streets with unemptied night soil buckets sometimes lining those streets -- and people laugh and love and marry and children play in Alexandra township?

Why do you do it to us? Mercifully, many in affluent Sandton are concerned about Alexandra township and do something. Yes, there are wonderful people in this land. Black Sash ladies working themselves to the bone to help blacks; young white people with ECC ready to pay a heavy price not to be part of a Defence Force they perceive as helping to uphold an unjust dispensation; wonderful people who bring succour and help to suffering people in Crossroads and elsewhere. We have a wonderful country with truly magnificent people if only we could be allowed to be human together because we are all dehumanized by injustice and oppression so that a man can actually say he is left cold by the death of a fellow human being.

We have a wonderful country. Many whites are fearful that blacks, come liberation, would treat them as they have treated us. And yet our people are not like that. A young former colleague, after 230 days in solitary confinement and nearly a year in preventive detention, said on his release, "Let us not be consumed by bitterness." Another told me that as he was being tortured he thought, "By the way, these are God's children and they are behaving like animals. They need us to help them recover the humanity they have lost."

Most would have said Kenya after Mau Mau would be a white man's graveyard. But what is the reality? President Arap Moi told me that the staunchest Kenyans, and certainly amongst the best Kenyan farmers, are Afrikaners from South Africa who remained in Kenya.

We Africans speak about a concept difficult to render in English. We speak of "unbuntu, botho." You know when "it" is there and "it" is obvious when it is absent. It has to do with what it means to be truly human, it refers to gentleness, to compassion, to hospitality, to openness to others, to vulnerability, to be available for others and to know that you are bound up with them in the bundle of life, for a person is only a person through other persons. And so we search for this.

DPS 86196/9

ultimate attribute and reject ethnicity and other such qualities as irrelevances. A person is a person because he recognizes others as persons.

And so at the height of racial tension in South Africa 20,000 people attend the funeral of a Molly Blackburn and over 90 percent of these are black, because Molly looked on you and saw a human being of infinite worth, because you had been created in the image of God.

She did not see you as black first, but as human being. Why can't we be human together in South Africa?

###

EXCERPTS FROM
CANTERBURY SERMON

DPS 86196/10

Peace be with you -- from God our Father and the Lord Jesus Christ. It is good for us to be here. It is good to share with you in this Eucharist of Celebration. I am here as your guest, with many others, to represent the Anglican Communion on this historic day. That's a reminder to us that we are part of one worldwide Church. When one part rejoices, we all rejoice. When one part suffers, we all suffer. Along with us are many from other religious traditions. The things which unite us are greater than anything which divides us. We want you to know that we are with you today, and will stand by you in future. That is why we are here.

All the world is watching and listening. Our friends everywhere are praying for us as now Desmond Tutu becomes Archbishop of Cape Town -- the first to come from the black people who form the majority of this Province.

We know him to be a man of God. He has stayed in my home, so I know he gets up earlier than I do to say his prayers. He is a man of the people. You have freely elected him. He has not been imposed on you. You have a Xhosa proverb: "UMFUNDISI NGUMFUNDISI NGABANTU" ("A priest is only a priest through his people"). His laughter and spontaneity can sometimes upset the pompous and shock the solemn. As they said of Jesus, "He doesn't speak like a religious official."

Desmond is a man of love, vision and peace, whose valiant stand for Christ has brought such life and hope to South Africa, and far beyond. I believe you have a leader chosen by God to transcend the honest differences of the people of this Province from the Cape to the northern borders of Namibia and Mozambique. Hold him and his wife Leah in your prayers.

I come not simply to pay tribute to a friend, not only to encourage him with the massive support he has from the international community -- certainly not to give him advice. I come to preach the Gospel (the Good News of Jesus Christ) because it brings a shaft of light into our troubled times. You have just heard the Easter story. It tells of a God who, when human possibilities are exhausted, acts beyond our hoping and gives beyond our asking.

Consider that moving little sentence in the story: "Mary Magdalene stood at the tomb weeping."

DPS 86196/11

All of us here today who rejoice at this magnificent service know too the tears which Mary wept. Hers was a sorrow that weighs our hearts too -- the sorrow of bereavement, bewilderment, even despair.

Mary had known the suffering that many among her people, perhaps as always the women most of all, had to bear. She had shared in their oppression -- oppression which then, as now, carries its victims into exile or captivity. Husbands separated from wives, children taken from parents. Mary knew the pressure of poverty. She endured the agony of injustice which cuts people off from each other, and makes slaves of them.

And Mary's hopes had been raised so high, just as ours can be. Jesus came moving amongst His people with words of wisdom and acts of love, setting their hearts alight with power to heal and restore. He brought promise of a new freedom, which the Old Testament prophets had long foretold. He offered a different kind of life. Before His authority, police, soldiers and rulers seemed confused.

We have seen in our day, and all over the world, those imprisoned for their loyalty to truth who stand out as He did with courage and dignity. They win the reluctant respect of their captors. They are free of fear or guilt, free of hatred or bitterness. They become the real judges of the world.

What a terrible sorrow and void there is when such a light as this seems to be extinguished, crushed, destroyed. Death and darkness smother the last glimmer of hope. Only despair remains. With such despair, Mary wept. And we weep with her.

But even in such moments of darkness (when we seemed blinded by tears) the wondrous light which broke in upon Mary with the first dawn of that new day breaks upon us now.

At first there was just the stirring of people somewhere far off. Figures in white were speaking to her. Beside the tomb a gardener was asking what was wrong, trying to bring comfort.

Then came the voice -- strange yet somehow familiar. A voice you never seemed to have heard before and yet have always known, a voice that calls you by your name: "Mary!" All at once she recognised that presence. This is no stranger's voice. "Rabboni! Master!" "I have seen the Lord," she told the disciples.

The theme of death and resurrection lies deep in human experience. Not only in our own lives; but in the lives of the nations. Here in South Africa an old order is dying. As we watch, we experience all the agony, doubt and uncertainty which surround death. But if we have faith, we know that beyond death lies the assurance of resurrection.

We can see now that Jesus has brought to us all the power in faith to lay down our life, so that it can be taken up again. Trusting in Him alone we can surrender our lives, to find ourselves afresh. A new freedom is released in the midst of this world, the power of God that can never be suppressed. This is the heart of our Gospel.

We must be ready now, at this moment in human history, confronted anew by the same true and living Christ, to surrender ourselves. That means those who hold power in this world must be ready to renounce it for the sake of Christ. And, in the same way, those who seek power, must be ready, even after all they have suffered, to make room for claims of people they've seen as oppressors. Those who fear for their safety or for their rights must be ready to risk all for His sake. Those of us in the West who have done much to create this present tragic situation here must be ready to repent and change and make sacrifices. I want you to know I believe this is happening and all our churches long to know how we can help.

I come to tell you in their name and in the name of Christ that we support you in your struggle to create a united South Africa out of the divisive forces which hold you in their grip. But I do not want to speak smooth words of peace where there is no peace.

A person precariously balanced on top of a pile of logs is aware of the hurt that will be done if it collapses. Not surprisingly, he calls for stability, for change that is gentle.

A person who is squeezed under the pile of logs is conscious of his present pain. He calls out to be freed, even if it brings down the whole pile.

But I do believe this. As no system based on brutal repression can endure, so no change achieved by violence can escape its damaging infection. These are the lessons of history. They are the message of the Cross.

DPS 86196/13

We must grieve over all victims of violence and cruelty. But the Church must not be owned, possessed, or manipulated either to bolster up a system which is unChristian, or to serve a political ideology which leaves out God.

The Risen Christ wills us to go and tell our brothers and sisters the truth of His Lordship through self-giving, to show his life through death.

He opens up before us the new relationship with God and with each other into which He would draw us all. He would bring each and all of us into His new Kingdom-Community in the Spirit, where there is no room for greed or possessiveness, where perfect love casts out fear.

The only way is a way of painful repentance and costly love. There are no short cuts.

But once take that way of the Cross and beyond it lies a vision of a new heaven and a new earth -- a Kingdom into which can come all the nations of this world, yes, all this beautiful South Africa with its rich human and material resources.

Our witness must be to that Christ who is the fulfilment of the hope of every faith, and the good dreams of every culture.

Christ is the inspiration of those of all races who have fought, in the words of Nelson Mandela", against white domination and against black domination and who have cherished the ideal of a democratic and free society, a happy place for all peoples."

There have always been those in the Churches of South Africa who have borne true witness to this ideal and given themselves wholly for it in the freedom of faith. There were missionaries, African prophets, ordinary Christians who envisaged this shared life in the Spirit.

Church leaders have been raised up again and again to continue that teaching. You can name them better than I. Some should be here today and they are not. I cannot fail to mention Sigisbert, Bishop Suffragan of Johannesburg, that gentle Bishop of our Church.

Today, Desmond Tutu, who stands in that great succession, has been enthroned as Archbishop at this critical moment in the life of this nation. He has been raised up in this generation as a witness to the real power and purpose of God in Christ. I well remember his message to the Church of England earlier this year. It rings true to the theme and goal of his life: "We want to be freed -- but with the whites."

If all of us, black and white, are ready for a real turning to God, then the infinite power of faith and freedom can be released in the Church and in the world.

The way of the Cross is a sign of hope and an answer to sorrow. But it also asks questions of each of us: it demands to know by what right we call ourselves Christians.

Here in South Africa, in a religious country, the questions posed by the Cross have a resonance perhaps greater than anywhere in the world. As I stand here on the tip of Africa, I cannot escape the sense of history unfolding -- the sense that here, on what was once called the Dark Continent, there is the threat of greater darkness still.

There is a moment in the lives of all of us, and of all our nations, when we have to choose, finally, between the way of life and the way of death.

Which is the way for South Africa? Is the way of violence the way of life or death -- be the violence perpetrated by the State or practised by the individual? Is imprisonment and torture the way to freedom and peace? Or does it lead instead to anger, frustration and despair? Which way are South Africans choosing?

I hear the voices of those who yearn for peace. But I hear as loudly those who seem to long for blood and war. Those voices are heard from all communities.

The way to bridge this gulf is the Christian way of self-giving repentance, the way of generosity, the way of love and life itself.

The way of the Cross means readiness to talk and to listen, even when words appear empty. To talk of the future when it's tempting to dwell in the past. To reason when others choose rhetoric. To stay calm when others counsel war. The Christian way shows us too that words alone are not enough. They must spring from a Christ-like spirit of love, compassion and understanding.

The world is looking today to South Africa for signs of this spirit. They are looking for a miracle. Such a miracle always involves risk. Here in this part of Africa we see focussed the problems which face us in every part of our world. They can be summarised in one simple question from the Gospel: "How is it possible to love my neighbour as myself?"

DPS 86196/15

So on this enthronement day we, neighbours to each other, give thanks for Desmond, and pray for God's blessing on this Church and on this beloved country. We know that however much we may be separated from one another -- by the oceans of the world, by the laws of the land, or by prison bars -- nothing can ever separate us from the love of God in Christ Jesus our Lord: not persecution or affliction, nothing in the world as it is, or as it shall be, nothing in death or life. We know that in the end our Resurrection faith will triumph, and transform the kingdoms of this world into the Kingdom of our Lord and Saviour, Jesus Christ.

One hundred years ago a Preacher in my own land, Hugh Price Hughes, sounded this true note of Christian Hope. "If you ever hear anybody saying that slavery is inevitable, war is inevitable, poverty is inevitable, you can shout out: 'Thank God that's a lie! Jesus Christ lives and shall bring it about that right shall utterly prevail.'"

In that confident faith we shall share the Bread and Cup of this Sacrament, and pray that Christ may be enthroned in all our hearts, for He is our God, for time and for eternity. Amen

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PICTURE CAPTIONS

Archbishop Tutu's Enthronement

86196/1 Archbishop of Canterbury Robert Runcie is framed in the archiepiscopal staff wielded by Archbishop Desmond Tutu as the two primates process in a Cape Town Sports Arena for the second celebration of Tutu's enthronement as the first black primate and metropolitan of the Church of Southern Africa.

86196/2 Archbishop Desmond Tutu and Presiding Bishop Edmond L. Browning enjoy a laugh during the hectic and moving weekend of celebration that saw Tutu enthroned as Archbishop of Capetown.

###

SUDAN BISHOP

APPEALS FOR HELP

DPS 86197

NEW YORK, (DPS, Sept. 18) -- Southern Sudanese -- already hungry and displaced by civil war -- face starvation by the millions if an accord is not reached rapidly to allow massive food aid into the area.

A desperate letter from Anglican Archbishop Elinana Ngalamu and cables from relief authorities reached the offices of the Episcopal Church Center in late August and confirmed fears that the continuing savage war and the the failure of the rains leave the Sudan open to the worst threat of starvation in Africa since the Ethiopian crisis 18 months ago.

Geneva-based United Nations authorities report that an upsurge in fighting in August had displaced thousands, cut communication and --because of threats from the rebels -- caused a cessation of relief flights. Although drought -- some of the maize crop has been burned up already --is certainly a factor, Church, private and governmental agencies agree that the major barrier is the war.

"The food is available. It is on the borders," Canon Samir J. Habiby, director of the Episcopal Church's Presiding Bishop's Fund for World Relief, told a television interviewer recently. "What is so desperately needed is a negotiated cease-fire to allow us to carry out our humanitarian mission and feed those people."

In a early 1970's, nearly two decades of fighting ended with an accord that granted the south autonomy within the Sudan. However, efforts by the northern-dominated government to abrogate this accord and to impose Islamic law on the largely Christian and animist south led to new fighting three years ago.

"The response from the north," writes Ngalamu, "has been one of extreme cruelty. Today, between two and three million Southerners are in immediate danger of starvation due to the resumption of the war

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DPS 86197/2

in the South. The food situation is so desperate because relief services are currently being prevented from entering the region. As yet, there have been no public appeals from outside governments or Church organizations on behalf of these starving millions."

The Archbishop called on the Church to take steps alerting the world to the crisis and to put pressure on governments to bring about negotiation to allow food in.

"This is a sad and tragic time. The evil and unjust violations of human rights have been continuing for so long. For years those in the South have struggled alone. You could not have previously known -- now you know. I urge you to help us. Please pray for God's guidance," Ngalamu concluded.

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(EDITORS: The text of the Archbishop's letter is attached.)

Telegram From Archbishop of Sudan to Presiding Bishop

Dear Brother,

The world has not known, could not have known, and therefore could not have helped. The people of Southern Sudan are being denied fundamental human rights. They have been persecuted for practicing their religion and for maintaining their culture. They have been denied basic educational and economic resources. All this has been done as part of an ongoing effort by the Government of the Sudan to pressure the people of the South to accept Islamic faith and culture.

As part of a coordinated strategy, Southerners have been relegated to a political status far below that of Northerners. Southerners are forbidden from holding high Government office and yet are subjected to the Islamic justice system, which is inherently unjust to Christians. The imposition of Islamic Law, "Shari'a", in 1983 put the force of law behind the Government's policies.

To further pursue their goal of the cultural destruction of the South, the Government has employed "slave to kill slave" tactics, whereby internal disputes among the Southern people are cultivated and actual physical violence encouraged. The aim is to diminish the political and cultural integrity of the South.

The previous civil war ended in 1972, after 17 years of fighting on exclusively Southern territory, during which time over one million Southerners perished. At that time, the South was granted autonomy within its region. The agreements were immediately abrogated by the Northern Government. As a result, the civil war began again in 1983, when Southerners resumed their fight for political and religious autonomy.

The response from the North during the past year has been one of extraordinary cruelty. Today, between two and three million Southerners are in immediate danger of starvation due to the resumption of the war in the South. The food situation is so desperate because relief services are currently being prevented from entering the region. As yet, there have been no public appeals from outside governments or Church organizations on behalf of these starving millions.

The war is escalating rapidly. Recent peace talks between the Government and the Southern People's Liberation Army (SPLA) ended in failure, due to the government's insistence on the imposition of Shari'a in the South.

I implore you to support the following short-term actions:

-- The people of the world must be alerted to the critical situation existing in the Southern Sudan, thereby forcing governments to take action on this issue.

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DPS 86197/4

-- The United States Government must be pressed to apply whatever means possible to bring the Khartoum government and the SPLA together to negotiate means by which food may be brought into and distributed within the South.
The plight of the starving South must be the overriding concern.

-- The Sudan must be kept under worldwide public scrutiny until this immediate crisis is brought under control.

In the long term, the enduring concerns of the North's political domination and religious persecution must be addressed. If pressure is not applied and action not taken, the deaths of these many people will be on the conscience of Christians throughout the world. Our Lord was clear in his teaching that what happens to the least of us happens to all of us.

This is a sad and tragic time. The evil and unjust violations of human rights have been continuing for so long. For years those in the South have struggled alone. You could not have previously known -- now you know. I urge you to help us. Please pray for God's guidance.

Archbishop Elinana Ngalamu
Nairobi, Kenya

ARC PANEL OFFERS

NEW ACCORD

DPS 86198

LONDON, (DPS, Sept. 18) -- The second Anglican Roman Catholic International Commission (ARCIC-II) held its fourth plenary meeting at St. Michael's College, Llandaff, from Aug. 26 - Sept. 4., 1986.

At this meeting the Commission completed work on a statement entitled Salvation and the Church. In this statement, the Commission members claim to have reached agreement on those issues of salvation and justification which gave rise to deep divisions between Roman Catholics and Protestants in the sixteenth century, according to a joint statement issued after the meeting. The statement will now be submitted to the authorities of the two Communion for their consideration and with a view to publication. The agreed statement acknowledges that the extent to which Anglicans and Roman Catholics have actually been in disagreement on this topic is itself a matter of debate. But the Commission addressed itself to this topic in response to the conviction that it is necessary for the two Communion to be in agreement on this issue as they make further progress towards full communion of faith and sacramental life.

The document notes four areas of difficulty that surfaced at the time of the Reformation, namely the proper understanding of the faith through which we are justified; the correct understanding of the term justification, together with the related concept of righteousness and justice; the bearing of good works on salvation; and finally the role of the Church in the process of salvation.

The statement goes on to articulate a statement of faith on each of these topics which commands the assent of the members of the Commission. It is their view that this agreed statement is coherent with the official formularies to which each Communion is committed. Moreover the Commission submits that any outstanding differences of interpretation or ecclesiological emphasis are not such as can justify continuing separation between Anglicans and Roman Catholics.

The Llandaff meeting also had before it papers relating to its future agenda. These included a paper called Steps towards Unity, which was a study of the various steps and stages by which Anglicans and Roman Catholics might move closer together on the basis of the degree of unity that exists between them at the moment. The Commission also received

DPS 86198/2

and discussed a paper on renewing and restoring communion between the Churches. It became clear that the New Testament concept of Koinonia, or communion, will become an increasingly important basis for the Commission's work.

One of the major tasks that lies before ARCIC-II is that of studying all that hinders progress towards mutual recognition of ministries between our two Churches. As is well known, the ordination of women in some parts of the Anglican Communion is seen by the Catholic Church as a serious obstacle to such progress. For this reason, the Commission received and discussed two papers which considered the question of how the Commission should deal with this issue in the context of its work on mutual recognition of ministries.

It is clear that in the next few years the two related issues of steps towards unity and reconciliation of ministries will be central to the Commission's agenda.

The Commission received warm hospitality at St. Michael's Llandaff, and completed a great deal of work. The next plenary meeting of the Commission will take place at Palazzola, near Rome, from Sept. 1-10, 1987.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

C. S. LEWIS FILM TO

AIR ON PBS IN OCTOBER

DPS 86199

ATLANTA (DPS, Sept. 18) -- On Oct. 29 at 9:00 p.m. on PBS, the story of C. S. Lewis and Joy Davidman Gresham will be brought to life for American television by the Episcopal Radio TV Foundation here, which joined forces with England's BBC to produce "Shadowlands," a 90-minute made-for-TV movie starring Claire Bloom.

Shown on the BBC last December, "Shadowlands" received unanimous critical acclaim from reviewers and won two British Academy Awards: Best TV Drama and, for Bloom's performance as Gresham, Best Actress. Noted British actor Joss Ackland plays the role of Lewis.

Lewis was a confirmed bachelor of 52, an Oxford professor and well-known apologist and popularizer of the Christian faith when he received a fan letter from Gresham, a divorced American Jewish convert and ex-Communist. Out of this slight contact grew a love and marriage that shocked his colleagues -- and Lewis himself.

Following the start of their correspondence, Gresham moved to Oxford, and she and Lewis became friends. This led to gossip in the all-male university world, but Lewis was fascinated. Soon he began to be frightened by the strength of his own emotions and tried to pretend that what he felt was not love. Only when he learned that he might lose her to cancer was he forced to admit the extent of his love. Gresham's eventual death led him to struggles of faith and to its deepening.

After a premiere showing in Atlanta in June for Presiding Bishop Edmond L. Browning and the Episcopal Church's Executive Council, Browning wrote about the film in his monthly letter to the Church in The Episcopalian: "The film ends at Joy's death with the final scene between C. S. Lewis and Joy's young son. It takes place in the attic of their home with both the adult and youngster sitting on the floor -- each struggling in his own way with the deep sense of loss and hopelessness. Each asking questions, trying to comfort the other. Answers are few and inadequate. The scene ends with both bursting into tears, each reaching out to hold and comfort the other. The articulate theologian and the adolescent boy find words inadequate to express their emotions but find comfort and support in tears and an embrace."

DPS 86199/2

The President of the Episcopal Radio-TV Foundation, the Rev. Louis Schuëddig, commented, "While our Foundation has spent two-and-a-half years developing 'Shadowlands' for TV, we hope it will be seen as a gift to America from all Episcopalians...Even for those who have not read C. S. Lewis, it will be a moving and entertaining film."

Schuëddig was on hand for much of the filming of the picture, which took place on location in Oxford and Wales in early 1985, working with film director Norman Stone and the producer, David Thompson of the BBC. The Foundation was supported in this film venture through individual gifts and a matching grant from the Jessie Ball duPont Religious, Charitable and Educational Fund. Foundation Director of Development, Anne Chenoweth-Owens, commented on the way the Church supported "Shadowlands": "We received financial support from as far away as the South of France and the Island of St. Croix."

Commenting on the film's future, Schuëddig added, "The PBS broadcast is just the beginning of the film's life in America. From PBS, it will go on cable television and eventually be shown in local areas over stations which will carry it independent of the major networks." It is also available on videocassette for sale through the Episcopal Radio-TV Foundation at \$79.95. Inquiries should be addressed to: The Episcopal Radio-TV Foundation, Inc., 3379 Peachtree Road, Suite 610, N.E., Atlanta, GA 30326 or call: (404) 233-5419.

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PICTURE CAPTION

(86199) Joss Ackland (l.), as Christian apologist author C. S. Lewis, takes the hand of Claire Bloom (r.), playing Joy Davidman Gresham, the divorced American Jewish convert who became his wife, in "Shadowlands" a joint BBC-Episcopal Radio TV Foundation production to be broadcast over PBS on Oct. 29 at 9:00 p.m. The 90-minute made-for-TV movie, which tells the story of the couples' discovery of unexpected love and her losing battle with cancer, won two British Academy Awards: Best TV Drama and, for Bloom's performance as Gresham, Best Actress.

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NEW LAMBETH

STUDY ISSUED

DPS 86200

LONDON, (DPS, Sept. 18) -- The Anglican Consultative Council (ACC) has just published a major work on Inter-faith dialogue for Anglican Churches around the world.

The book, "Towards a Theology for Inter-Faith Dialogue," is substantially a reprint of a book by the same name, produced in 1984 by the Church of England's Board for Mission and Unity (BMU) Inter-Faith Consultative Group. The revised book takes into account the developments in the debate since 1984 and includes an essay by the Rt. Rev. Michael Nazir-Ali, until recently the Bishop of Raiwind, Pakistan; a report from the sixth Anglican Consultative Council's meeting in Nigeria (ACC-6) and an updated bibliography. The revised book is intended as a discussion guide for the Anglican Communion in preparation for the Lambeth Conference 1988 and is being printed through the Inter-Anglican Publishing Network.

The book evaluates the principal stances which Christians have taken towards people of other faiths. In the main section, there is an extended reflection on the scriptures, focussing on "Biblical pointers" and key Bible passages which have a bearing upon contemporary Christian approaches to other religions, including detailed interpretation of the texts which have been stumbling blocks for inter-faith dialogue.

The book was not meant to be the final word on the subject, but as the Rt. Rev. Barry Rogerson, chairman of the group, explained -- "a step along a road towards a fuller understanding." Inter-faith dialogue was on the agenda of the 1984 ACC-6 meeting in Nigeria and will be on the agenda of the 1987 ACC-7 meeting in Singapore and the Lambeth Conference in 1988. ACC-6 discussed the book and felt it needed a greater emphasis on the doctrine of redemption and questioned some of the biblical exegesis. The meeting stressed the importance of dialogue, the need for inter-faith co-operation in areas of poverty and injustice and recommended that the Anglican Communion, with other churches, explore the possibility of establishing a joint international dialogue between Christians and the World Muslim Federation. The Anglican Consultative Churches also asked Nazir-Ali for his reflections on the issue.

DPS 86200/2

In his essay "That Which Is Not To Be Found But Which Finds Us," Nazir-Ali clearly outlines the necessary conditions and pre-suppositions for inter-faith dialogue.

He maintains that it is not "just swapping accounts of religious experience," nor can it be "isolation from the socio-political and economic conditions" where the dialogue is taking place. Nazir-Ali points out that, though inter-faith dialogue is a new phenomenon in Britain, the worldwide church has centuries of experience of living with people of other faiths to offer the western church, and he urges the British Church to see the issue in historic perspective. Nazir-Ali studies examples of Christian experiences in dialogue around the world and gives a critique of the Anglican understanding of the issue, disagreeing with points in the Board for Mission and Unity report.

Commenting on the publication, Canon Samuel Van Culin the Secretary General of the Anglican Consultative Council,¹ said:

"The conflict between Christian and non-Christian communities over the centuries has left us with a history that none of us can be proud of. As a result, there has been an increasing awareness in all Christian Churches -- including the Anglican Communion -- of the need to understand more critically the meaning of the Christian Revelation and the Christian Church for those who live in non-Christian communities of Faith. Theology, Mission, Evangelism, have very practical consequences especially obvious if they contribute to the denial of basic human rights. But they also have very basic consequences if they can contribute to the building of a common hope, a deeper understanding, and a common Bond of Affection. That is what we hope this study can help to bring to life among our churches."

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PROVINCE IX YOUTH

HOLD FIRST MEETING

DPS 86201

(Eds.: In early July, Province IX held its first Episcopal Youth Event. Five years in the making, it was held in Costa Rica and attracted 70 people, both youth and adult, with representation from every country in the Province. In addition, three U.S. dioceses with companion relationships in Central America — Mississippi, Arizona and Central Florida — also participated. The theme of the event was "'La juventad,' y La Iglesia Por La Vida" ("Youth and Church Through Life"), and its aim was to "gather the youth of Province IX to exchange experiences and learn more about their socio-political and cultural differences and similarities." One of the participants, 17 year-old Vanessa Carter of Panama City, Panama, set down her feelings about the event, and they appear below.)

NEW YORK (DPS, Sept. 18) -- "Youth and Church Through Life" translates the event's theme. What this means to me is what I would like to write about, as energy flows from memories and feelings I will never forget.

I am happy I got to meet youths who represented almost all the countries of the ninth province and guests from companion dioceses. I enjoyed being able to share something about our cultures and opening my eyes to some of the realities of Latin America.

The National Episcopal Youth Event (EYE) held in 1984 was my first experience in participating in EYE. Because some of us did not understand English it made it difficult to participate completely in all activities. But I enjoyed the event "Latinos style," and it was a pleasure for me to translate for some of the Spanish-speaking participants.

At the Province IX event, becoming aware of our realities was the main task. Latin America is going through difficult times. Young people are involved in many of the problems in this part of the world. Many of us have to fight for what we believe in by taking weapons to fight the guerillas. Lots of lives are lost. We see poor working conditions for campesinos, and we see children who have to work at a

DPS 86201/2

very early age for less than low wages to help their families. We experience mysterious disappearances of loved ones, and we experience much more.

As many of us told our stories, my eyes filled with tears, because I really felt that I was part of what is happening in Latin America. For the first time, I was afraid of seeing my new friends in these situations.

I felt that tears were really not enough, and an inside cry told me, "there is something we have to do that the Episcopal Church is not doing. We have to wake up, put our act together and work hard to resolve some of the problems that people in different areas of the Episcopal Church are facing. We can't do this on our own."

I am happy I participated in the provincial youth event. But right now my biggest questions are: What can I do now that I've learned so many things and I'm back in Panama? In what area should I start working? Will I get all the help and support I need with what I want to do? The fact is that if I can't do anything after going to the Youth Event, the experiences shared and the awareness gained were useless.

One thing I'm sure of -- I will work even though it is not going to be easy. I'm sure that tears will still fill my eyes as I learn of new problems faced by my people. It makes me strong to be proud of being an Episcopalian, but I don't want it to end there, I prefer to be an active Episcopalian.

The Province IX Youth Event, among other provincial youth events, was a catalyst for the upcoming national Episcopal Youth Event, which takes place every two years. The next event is scheduled for July of 1987 in San Antonio, Texas. The Youth Event is open to all young Episcopalians who have finished either grades 9,10,11 or 12 by June of 1987. Registration information will be available through each diocese in early 1987.

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HISPANIC EVANGELISM

PROGRAM PREPARED

DPS 86202

NEW YORK (DPS, Sept. 18) -- "La Cosecha" ("The Harvest") is the name of an evangelism manual/training program now being put together by the Evangelism Committee of the National Commission on Hispanic Ministry of the Episcopal Church.

The Rev. James Hagen, a member of the committee, describes the effort as "a plan to help parishes discover, first, that they are evangelists, they have a story to tell, and, second, to show them how to do it." It is intended to aid both the expansion of existing Spanish-speaking parishes and the development of new ones. The theme and title of the program, which is expected to be ready by Jan. 1, come from Jesus's saying to his disciples: "The harvest is plentiful, but the laborers are few."

According to Hagen, the manual is not intended to be used by itself, but with the help of a consultant, who will work with the local parish team. A system has been developed of national consultants working with and training regional consultants, who in turn work with local parishes. Says Hagen: "It comes with support."

Two national training sessions have already been run, with regional consultants now in place in Florida, New York, Texas and California. Their services, and the program itself -- which can be run as a single weekend conference or an evening series -- will be available through the Episcopal Church Center's Office on Hispanic Ministry, as will some funding to aid parishes with the program.

Members of the committee producing "La Cosecha" are Hagen, the Rev. Leo Alard, and the Rev. Roberto Torres.

Speaking of his excitement about the program, Hagen said, "There are a lot of Hispanics ready to become active in the Church if they are invited and approached. The thing that has been missing is that approach."

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PICTURE CAPTION

Oakerhater Service

(86203) -- Verger Simon Jackson of the Washington Cathedral leads participants into the stalls at the first commemoration of the Rev. David Pendleton Oakerhater, an American Indian warrior who was ordained deacon and served the Indian people. Following Jackson are, from left, Robert Two Bulls; Hillyer B. Jackson, Jr.; Owanah Anderson; Gerald Mason and Tim Tall Chief. **(Editors: this photo can accompany DPS 86189, Native American Deacon Honored at D.C. Cathedral, mailed Sept. 4)**

Credit must read: "PHOTO: BROFFMAN"

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PICTURE CAPTION

"Conversations at the Well":

Total Ministry Task Force Conference

(86204) "Is our vision of the Church too small for what we now see our mission to be?" The Total Ministry Task Force of the Office for Ministry Development at the Episcopal Church Center is hoping to help people answer that question at a conference they are sponsoring called "Conversations at the Well: Our Stories, Our Ministry" Jan. 23-25 at the Kanuga Conference Center in Hendersonville, N.C. A letter to the Church's Total Ministry Network announcing the conference invites them to "Join us in developing a new vision of the Church. The Dialogue will be enlivened by stories of three individuals and Biblical input --powerful stories of encounters 'at the well' that transformed both individuals and communities." The cost of the conference is \$95 per person, double, or \$110 per person for a few single rooms, available on a first-come, first-served basis. Participants are requested to bring Bible, Book of Common Prayer, notebook and any resources they have developed to share with others. For further information or to register, contact the Office for Ministry Development, Episcopal Church Center, 815 Second Avenue, New York, NY 10017; phone: (212) 867-8400.

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